



Frequently Asked Questions on Manhaj : Part 1

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Www.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 1. What is Bannaawism?

An ideology that is centred around the concepts of rule and rulership and which seeks to gather all Muslims, regardless of orientation and belief, under one umbrella to achieve this aim, whether that be rebellion, underground movements, being involved with the politics of the state and the likes. The well known slogan of Bannawism is "Let us unite in that which we agree, and excuse each other in that which we disagree", and this applies even if the points of difference are upon Shirk and Innovation.

Around the late 1920's the movement known as "al-Ikhwaan al-Muslimoon" (the Muslim Brotherhood) was set up by Hasan al-Banna with the following aim: To re-establish the overall Islamic authority, in the form of the overall leader of the Muslims. To this end, he innovated the principle, "Let us work together in that which we agree and excuse each other in that which we disagree". The practical implementation of this principle required that no one, no matter how deviant, should be barred from working with Ikhwaan. For this reason everyone was accommodated; Soofees, Ash'arees, Jahmees, Mu'tazilees, Raafidees, until even the Egyptian Copts (Christians). At the same time, calls were made for nearness to the Raafidah and the removal of any barriers between them and Ahl us-Sunnah.

The Ikhwaan attempted to infiltrate the political arena and use whatever they could in order to fulfil their objectives and goals. This saw the emergence, for the first time, of an organised, calculated plan to encourage "Islamic activism" with a view to removing the current authority and replacing it with an Islamic authority - with a method that was essential political in nature. There was a lot of secrecy, party membership, calls to assassination plots, coups and the likes, and this way of thinking gradually spread to

other Muslim countries over the following decades. It would also later be found in the writings of prominent Ikhwanite figureheads in later decades.

Question 2. What is Qutubism?

An ideology that is centred around the concepts of rule and rulership and which seeks to bring this about by way of takfir of nation states and Muslim societies and rebellion against the authorities. The reference points of this ideology are the books and writings of Sayyid Qutb.

The 1950s and 1960s saw the emergence of the writings and teachings of Sayyid Qutb. Essentially, Qutb's teachings were that the fundamental basis of Tawheed is the Haakimiyyah of Allaah, and that this is the essential meaning of the Kalimah. Built upon this exaggeration, he performed takfir of all Muslim societies and nation states, because they did not judge by what Allaah has revealed in every matter. He claimed that there is no single Islamic society (i.e. a group of Muslim people) on the face of this earth and any such trace of it had disappeared centuries ago. Qutb entered extremism into the arena of takfir and haakimiyyah and his teachings also gave birth to a lot of destructive Takfir and Jihaad movements in the late 50s and 60s onwards. Almost all the groups today who are political and activist in nature (like Hizb ut-Tahrir, Jamaa'atul-Jihad, Takfeer wal-Hijrah and the likes) are all offshoots of Ikhwaan. The main protagonist of this thought, in the current times, is the brother of Sayyid Qutb, Mohammad Qutb who emigrated to Saudi Arabia around the early 80s and then began to preach his doctrines to some of youth that were later to become puppets for the heads of Innovation amongst the Ikhwaan

Question 3. What is Suroorism?

A mixture of the above two, and which promotes hizbiyyah (party-spirit, partisanship) within its ranks, having secrecy, pledges of allegiance and the likes. Whereas Qutubism and Bannaa'ism were for the most part, restricted to the countries in which these thoughts originated, Suroorism, is concerned with the Arabian Peninsula, and hence those who are recruited or targeted are mainly those from the Gulf. This ideology is exemplified in the works and writings of Muhammad Suroor, a former Ikhwaani who from the early 1980s onwards set out on his mission to create a secret "Jamaa'ah", that would work in order to re-establish the Islamic Authority, by way of secret infiltration amongst the Salafis firstly, and then working towards a bloody revolution. He recruited Salman al-Awdah in the early 80s who became one of the main Suroori spokesmen and theoreticians in Arabia. Suroor made his intentions clear to some of people knowledge like Shaikh Muqbil and Shaikh Saleem al-Hilaalee, who subsequently warned from him and his Jamaa'ah. Suroor himself is one of the Operational Managers for this cult and is based in London, UK!! Al-Muntada, London, UK, is the organisational front for this da'wah, just like IANA in the US.

Question 4. What is Turaathism?

This is an ideology which is in reality modern-day Bannaa'ism and which calls the average common Muslim to get involved in "political work" under the guise of "Islamic democracy" (or Shurocracy!) and also for the promotion and commendation of the

existence of the multiplicity of Islamic groups and parties and co-operation between them. Hence, the existence of Ikhwan, Tabligh and Hizb ut-Tahrir are seen to be positive and “manifest goodness”. Also that the classical approaches of the Salaf are irrelevant to the times of today, and that the books of the past do not deal with today's issues, and that the Scholars of today (i.e. those of Ahl us-Sunnah) are actually present in body and absent in mind and mere mummified bodies who know nothing of the current affairs. The referent points of these teachings are Abdur-Rahmaan Abdul-Khaaliq and Abdur-Razzaaq ash-Shayijee. Although this thought is actually the product of a few, the organisation of Ihyaat-Turaath was the fabric upon which it was built, spread and infused into the youth, across the globe. In essence, Turaathism is but born-again Bannaawism.